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not, asks Ferrari, this optimism be due to the rigidity of certain peripheral vascular reflexes, to the constant immobility of the conditions of their cerebral blood supply? In paranoiacs we also have illusions of greatness, but we find a difference in the manifestations of these three classes of cases, melancholiacs, progressive paralytics, and the paranoiacs. In the progressive paralytics there is no conflict between the illusions of greatness and willingness to perform even menial work, but in paranoiacs, although they will perform menial work they must always find some mental justification for it, that is, they must cultivate humbleness, set a good example, etc. Thus in the melancholiacs and paralytics there exists a species of discordance between the nervous systems of the intellectual and emotion life. In paranoiacs, on the contrary, the double personality results from dissociations in consciousness itself determined by the delirium or what provokes the delirium.

Ferrari finds further support for his hypothesis in the facts of gregariousness, both among animals and human beings, and again interest, which is a spring of attention and the controller of association and memory, he considers as the truest expression of those tendencies which do not succeed in sufficiently individualizing themselves to become conscious but determining our emotional disposition, modify and regulate our conduct and give it a form which our intelligence must then justify. It is this intimate and active connection between emotions, obscure, because not yet interpreted to the brain, its principal natural substrate in the nervous system, and the spirit and form of our subconscious activity, which leads Ferrari to maintain that the unconscious activity itself finds its natural foundation in the sympathetic system, which seems peculiarly fitted to be the basis of the unconscious life. It also furnishes an explanation of habit more satisfactory than those usually propounded.

Modern psychotherapy especially in its form of psychoanalysis lays great stress on those residues of impressions which the organism has received and imaged in an epoch in which they could not enter and make a part of the consciousness of the individual because the consciousness of its cerebral centers was still immature, and this also accords well with the hypothesis. Ferrari thinks that while this hypothesis will find its principal confirmation and application in clinical studies upon maladies of the sympathetic, psychology is also able to contribute to its verification.

THEODATE L. SMITH.

*Friedrich Nietzsche and his New Gospel.* By EMILY S. HAMBLÉN.  
Boston, R. G. Badger, 1911. 195 p.

This book aims to give an outline of Nietzsche's constructive thought, and to show that this thought is founded on demonstrable biological principles. It finds the essence of Nietzscheism to lie in that absolute monism which applies the law of the conscious process to all the phenomena of life. To admit the truth of this method is to recognize psychology as the "Queen of the Sciences." By this new psychology, the past and its values must be transvalued. History, philosophy and religion, are looked at from this point of view. Nietzsche's social philosophy and his psychology of woman are shown to be inspired by it. The complete symbolic expression of his thought as given in *Thus spake Zarathustra* is touched upon in the last three chapters, entitled respectively, *Zarathustra*, *Beyond-Man*, and *Eternal Recurrence*.

R. R. GURLEY.